A SHORT Apologie for Christian Souldiours: wherein is conteined, *how that we ought both to propagate*, and also if neede require, to *defende by force of armes, the Catholike* Church of Christ, against the tyrannie of Antichrist and his adherentes: penned by Stephanus Iunius *Brutus*, and translated into English by H. P. for the benefite of the resolution of the Church of England, in the defence of the Gospel.

O Israel if thou returne, returne vnto mee: and if thou put away thine abhominatiõs out of my sight, then shalt thou not remoue. Ierem. 4. 1.

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THE QVESTION.

VVhen the Subiects of anie Prince, are either afflicted for Religion, or oppreſſed with tyrannie, it is lawfull for the Princes inhabiting about them, to ſend them ayde.

THis Queſtion requireth more conſcience to be vſed than learning, if we will determine any certaine thing thereof: for it is ſuch a one, ỹ which if charitie in theſe our dayes were not become colde, were altogether nedleſſe. But as the maners of men are in theſe dayes, the courſe of the world is come to this point, that there is nothing among vs either of greater price, or of ſmaller prayſe than charitie, and therefore it is a very neceſſarie queſtion to be determined of thoſe which are tyrannous Princes, and cruell to their ſubiects, as to their ſoules, to their bodies, to the church of God, to their cõmon wealth, to their owne kingdome, may lawfully be reſiſted for the benefite of the church

of Christ, & for the encrease of the same. But because that either the craftie dealing of tyrants is such, or the simplicitie of the subiects so much, that the one is not knowen before he haue spoyled his people, and the other perceiueth it not before they be brought to present daunger, and into such narrowe streights, as that they are cõpelled to craue the aide of other Princes: The question is demaunded, whether it be lawful for other Princes adioyning, to send them ayde, they either defending their religion, or their common wealth, or the kingdome of Christ, or their owne countrey. Many there are which thinke it lawefull, whose couetous minde is such, as they thinke by ayding thẽ to encrease greatly their owne substance. For so did the Romanes, so did Alexander the great, and many other, which vnder the pretence of erpugning the cruell dealings of tyrantes, haue often enlarged their owne liuings. And we haue seene but of late dayes, and example hereof in Henry the second, king of Fraunce, who vnder a pretence of defending the protestãts, and reducing them from seruitude

nitude into libertie, and to preserue the Princes of the Empire, made warre against Charles the fift. But if at any time it happen, that either the gaine is small or the daunger great, then we see many Princes content to make it a great question, and to dispute doubtfully whether it be lawfull or no. And as the one doth couer his ambition and desire of gaine vnder the cloke of pietie, so the other doth pretende iustice and equitie for his excuse, when as in deede neither pietie doth depart the one, nor iustice detaine the other, both of which vertues, or rather diuine qualities, seeking altogether those things which may benefite their Christian brethren, and the church of Christ. Therefore let vs first enquire in the cause of religion, what pietie and iustice do exhorte vs vnto. It is manifest that the church of God is one, that Christ is the head of the church, whose members are so knitte and ioyned together, that the least of them cannot suffer violence, but that the whole must also greeue and sorowe with it, and therefore the church is compared to a bodie. The bodie doth perish many

times by a wound receiued, not only in the arme or in the thigh, but euen in the least member thereof. And therefore it is in vaine for a man to say that he is carefull for the church of Christ, when as he suffereth her to be rent asunder, and be torne in pieces, in whose power it is to saue her. Furthermore, the church of Christ is compared to a building, and a building if it be vndermined in any place, it falleth to the groũd: a building in what ioynte or tenant soeuer the fire cõmeth, itis wholy in daunger: and therefore he may well be laughed at, who because he dwelleth in the sellar, or some lower part of the house, hath no care to remoue the fire from the toppe of the house: or when the enemy vndermineth one part, hath no regarde of it, because he dwelleth on the other side. Moreouer, the church of Christ is compared to a ship, but a ship being in daunger vpon the sea, is wholy in daũger, that if one parte bee broken, the whole perisheth. And therefore they which are in the fore part, are as safe as they which are in the hinder parte, and they are as safe which are in the toppe,

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as they which are vnder the hatches: so that it is verified in a common prouerbe among vs, that they which are in the selfe same daunger, are saied to be in the same ship together. So that he which is not moued with griefe of the bodie, nor with the burning of the house, nor with the tossing of the shippe, giueth out a plaine argument, that he is not of the same bodie, that he is not of the same housholde, and familie of Christ, that he is not in the same arke or ship, which is the church. But he which is moued, although it be neuer so little, he must as well bring ayde to afflicted members of the church, as to him selfe, because in the church of Christ we are all one. And it is our bounden dutie, that euery man should aide as much as in him lieth, and so much the more, by how much he hath receiued riches at the handes of God, which are not giuen him for his owne possession onely, but also to be bestowed vpon his poore brethren, being members with him, according as they haue neede. This church as it is one, so is it committed and cõmended to the patronage of all Christian princes whatsoeuer, for

because it is not so safe to committe the vniuersall church to one, & it is against the vnitie thereof to commit to euerie one a piece, therefore it pleased God to commit the vniuersall Church to euerie one, and euerie part thereof to the vniuersall defence of al. And this he did, not onely that we should defende it, but also that we should encrease it. And therefore if the Germaine Princes do defend the church of Christ in Germanie, or the Prince of England in England, & doth not ayde the churches also in other countries, but doth suffer them to be oppressed & desolate, they may be thought to haue forsakē the church: for the spouse of Christ is one, which if she be violated and defiled, all Princes must set to their helping hand to deliuer her. The restoring of this vniuersall church being afflicted in part, as it is the dutie of euerie priuate man, with most earnest prayer to desire at Gods hand, so it is the dutie of Magistrats by their powers, by their assistance, by all meanes they can, to raise her vp being fallen, & to set her in the prosperitie she was before. There is not one church of the Ephesians, and another

another of the Colossians, and of the rest: but all these are parts of the vniuersall church, and the vniuersal church is the kingdome of Christ, which kings and princes, and magistrates ought to enlarge, propagate, & amplifie, against all enemies and aduersaries of the same, and for this cause was there one onely temple among the Iewes, built by Salomon, which did represent the vnitie of the Church: that builder might be called a foolish builder, which making one part of his house windtight & watertight, doth suffer an other to let in the rayne and the winter. So likewise all Christian kings, when they are admitted to the crowne, they receiue the sworde expressely vpon this condition, that they shall defende and maintaine the Catholike and vniuersall Church, the which sworde when they haue taken into their handes, they shake it to the East and to the West, and to the North, and to the South, and to all quarters and climates of the worlde. Nowe when they take vpon them the patronage and protection of the church, they vnderstand no doubt the true, and

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not the false church, and in her defence they ought to imploy all their industrie, force and strength. Of this we haue examples in godly princes, that it hath alwayes bẽn obserued. In the time of Ezechias the king of Iuda, the kingdome of Israel was in seruitude to the king of the Assyrians, euen from the time of Osea the king. Wherefore if that onely church of God, which was in the kingdome of Iuda, and not the vniuersall Church was committed to Ezechias, and that he had authoritie to defend the Church, no farther than he had to commande tribute, surely Ezechias especially in those times, in which the Assyriãs were maisters ouer the whole worlde, woulde haue kept him selfe within the limittes of the kingdome of Iuda. But we reade that he did inuite by messengers, the whole people of Israel, the subiects of the king of Assyria, to celebrate the passeouer in Ierusalẽ, and that he did ayde the godly men in Israel, in breaking downe the highe places, and spoyling the powers of Ephraim and Manasses, & others, which were in subiection to the Assyrians.

2.Chro.31

2.Reg.22.
2.Chr.34

We

We reade also of Iosias the godly king, that he did purge not onely his owne kingdome, but also the kingdome of Israel, subiect to the king of Assyria, from the worshipping of Idols. So ỹ where the cause of the glorie of God, and of the kingdome of Christ is touched, no limits and bounds ought to abate and quench the zeale of good and godlie princes. But if the force of their enemies be great, let them vnderstand by the examples of these kings, which did truly serue the Lorde, that they may not or nede not feare any. These examples of godly Princes many Christian kings haue followed, whereby the Church which was onely within the limits of the lande Palestine, hath bẽn, and is spredde throughout the whole worlde. Constantine and Licinius, were both Emperours, the one of the East, the other of the West, they were fellowes of like and equall authoritie. It is a prouerbe, that those which are equall, haue no iurisdiction the one ouer the other. Neuertheless, Constantine when he sawe Licinius vnder the pretence of religion, vexing & killing the Christians,

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We must reade this aduisedly, because we may not by the worde of God resist our own prince if he be wicked.

he proclaimeth warre against him, and by force of armes, setteth vp the free seruice of God to the Christians: and in the ende Licinius breaking his league which he had made with him, and returning to his former cruelties, he caused him to be put to death at Thessalonica. This did Constantine the great, whose godlinesse is so much celebrated and set out by the Christians in those times, that they said it might very well agree to him, which was prophesied by Esaies Prophet, that kings should be nursing fathers, and Queenes nursing mothers to the church. When he was dead, the Romaine Empire was deuided among his sonnes, that they should all rule equally, among which Constans did fauour the Christians, and Constantius the Arrians, which also droue out of Alexandria Athanasius, an enemy to the Arrians. If there were any account to be made of limits and bounds, it were most especially betweene brothers: neuertheless Constans threatneth his brother, that vnlesse he restore Athanasius into his place againe, hee woulde come with force of armes against him.

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If Constans doubted not to do this only for restoring of one Bishop, may it not more rightly be done, when a great part of the people is oppressed, when they humbly require ayde, and desire that they may kéepe their religion among them, the nobles of their countrey being chiefe authours in this request. So Theodosius, being perswaded by a Bishop of Asia, toke vp armes against Chesroem king of the Persians, that thereby he might rescue the Christians, (being all priuate men) which were vexed in the cause of religiō. The which thing those godly Princes which made so many lawes, and had such speciall care of Iustice and equitie, would neuer haue done, if they had thought or iudged, that they had entred into the limits, or gone about to breake the lawes of their Princes in so doing. To what end were so many expeditions of Christian Princes into Syria, against the Saracens, to what ende were so many taxes reared, summes of money leuied, such warre proclaimed against the Turkes, and so many forces erected against them, if it had not bēn lawful for

Sozom. li. 7. ca. 18.

all

all Christian Princes, euen for those which dwell farthest off, to deliuer the church of God from tyrannie, and from the yoke of seruitude. And by what arguments and reasons were they vrged, and stirred to take this warre in hande, but onely because the church of Christ is one, because Christ him selfe had cited all able men to take weapon, because that common daungers were to be cut off by common ayde, all which do veris well agrée to this cause wée haue in hande. So that if it were lawfull for them against Mahomet, and not onely lawfull, but also that rewards were giuen to them which did willingly take armes, and punishment to those which did detract the same, why may we not do the like against ỳ enemies of Christ: And if we may do it against the Grecians besieging of Troy, why may we not do it against Sinon, which by setting cities and houses on fyre, doth rob and spoyle. To conclude, if it be a godly acte, to deliuer the Christians from bodily seruitude, (for the Turkes compell no man) is it not much more acceptable in the sight of God, to deliuer their soules

soules from the slauerie of Sathan, to place them in the cleare light of the Gospel: and these so many examples of godly Princes, may be vnto vs inſteede of a lawe. But nowe let vs here what God by the mouth of his Prophets doth denounce against those, which either do not promote the instauration of his church, or make no account of the great affliction thereof. The Gadits and the Rubenites, and the halfe tribe of Manasses, do demaunde of Moses, that hee would giue vnto them and their family, their portion, on this side of Iordan: and Moses gaue it them, but vpon this condition, that they should not onely helpe their brethren the Israelites, in obteining of the lande of Chanaan, but also because they had first receiued their portion, they should go before them, and place themselues in the first ray: but if they would not, then he would curse them, and compare them vnto those which were iudged rebels at Cadesbarnea. For (saith he) shall your brethren make warre, and shall you lye at peace, nay rather ye shall come ouer Iordane, neither shall you go backe to your children,

Num. 32. Iosu. 4. 7. 12. Deut. 3.

dren, before the Lord hath driuen out his enemies before his face, and haue giuen rest vnto your brethren as vnto you: then shall ye be founde innocent before the Lord, and before Israel: and those to whome the Lord hath giuen such a benefite, as to haue their portion first, those he wil laye great punishment vpon, vnlesse they helpe their brethren, vnlesse they be partakers of their labours, and go before them into the land of Chanaan. Likewise when the men of Nepthali, and the men of Zabulon,
Iud. 5. (Debora being their Captain) did take armes against Iaben, being a tyraunt, and the tribe of Ruben did sport and delight him selfe with his pipe among the heards of cattle, which should haue bene foremost, and first haue armed him selfe: Galead thought him selfe safe, the riuer being betweene him and his enemies: Dan boasted that he was master of the sea: Asher put his trust in the ruggednesse of the rocke: the spirit of the Lord speaking by the mouth of the Prophetesse, condemned them all: curse ye Meroz saith the Angel of the Lord, curse the inhabitantes thereof, because

because they came not to help the Lord, against the mightie. Iael the wife of Heber the Kenite, shall bee blessed aboue other women, blessed shall she be aboue women dwelling in Tents. Notably it is saide of Vrias vnto Dauid, the Arcke of Israel and Iuda dwell in tents, and my Lord Ioab, and the seruants of my Lord, abide in the open fields, and shall I then goe into my house to eate and drinke, and companie with my wife? by thy life, and by the life of thy soule I will not do this thing. Most wicked is that of the people of Israel, which taking their ease in Sion, & trusting in the mountaines of Samaria, lye vppon beds of Iuorie, and stretch themselues vpon their beddes, and eate the lambes of the flocke, and calues out of the stall: they sing to the sound of the viole, they drinke wine in bowls, and anoynte themselues with the chiefe ointments, but no man is sorrie for the affliction of Ioseph. Therfore the Lord God hath sworne, I abhorre the excellencie of Iacob and hate his palaces, I will deliuer vp the citie with all that is therein, therefore nowe shall they goe

2. Sam. 11.

Amos. 6.

captiue with the first that goe captiue.
Iud. 8. 12. Most wickedly did the Ephraimites, which did not only reioyce with Gedon and Iepthe, hauing gotten the victorie, but also did enuie them: and when they were in daungers did forsake them. Wickedly did the Israelites, which cried out to Dauid when he had the victorie, behold we are thy bones and thy flesh, which before when he was driuen into narrow streights, said, we haue no part with Dauid, nor in the sonne of Isaie. Wickedly do all those which being Christians only in shewe and profession, are content to bee present at the spirituall banket, but refuse to taste of the cuppe of bitternesse together with their brethren, which content to seeke for their saluation in the church, not withstanding they haue no regarde of the safetie and welfare, either of the Church or of the members thereof. And farther also they are content to acknowledge one God for their father, one Christ for their redeemer, one holy ghost for their sanctifier and preseruer, one house and familie of the faithfull, one misticall bodie in Iesus Christ: ne-
1. Sam. 5.

uertheless

uertheleſſe they do not bring their ayde vnto Chriſt being afflicted in his members, nor ſende their ſuccour to their poore brethrē in their extremities. This vngodlineſſe is great, and what punishment is neceſſarie for ſuch as offende in this point? Moſes compareth thoſe which forſake their brethren in their daungers, to thoſe rebels of Cadeſ barnea, whereof not one entred into the lande of Chanaan, according to the coũſell of God. And let theſe men ſeke for no place in the heauenly Chanaan, which are not deſirous to ſuccour Chriſt him ſelfe beeing both miſerably afflicted, and alſo ſlaine againe euerie day almoſt a thouſand times. Chriſt him ſelfe vterly condemned thoſe which did not receiue him when hee was a ſtraunger, which did not cheriſh him when he was colde, and did not clothe him when he was naked, which did not ſuccour him when he was poore, and laſtly, which did not endeuour to ſet him free when he was a captiue. Therefore thoſe cannot thinke but that eternall fire is prepared for them, which euery day both ſee & heare theſe things with their eyes Num. 32.

and eares, and are not moued, so that we may say iustly, it wilbe easier for any Infidell at the day of iudgement, then for them. For let vs reason thus: did the Iewes only crucifie Christ, and the Scribes and Pharisies? Did the Ethniks only persecute Christ, and the Turkes, and certaine Christians, in his members? The Iewes did beleeue and professe that he was a deceiuer: the Ethnickes that he was an euill person, the Turkes that he was an infidell: all other, that he was an heretick. And therfore, if we respect their minde and intent whereby al offences are to be measured, they persecuting those whome they thought to be wicked, impious, and vngodly, it doth appeare, that in the proper sense they did not slay Christ the sonne of God. But those do truely persecute Christ, and those do trulie slaye him, which willingly suffer him to be afflicted in his members, whome they surely know and beleeue to be the sonne of God, the Messias and Sauiour of the world. Finally, he that doth not deliuer a man from daunger when it lieth in his power to doe it, he is guiltie of his death,

Auguſt. in Pſalm. 82.
Ambro. li. 1. de Offic.
Gratian, in decretis.

death, as much as he which murthered him: Quia enim noluit opē ferre, voluit occidi, for, because he would not helpe him, he would haue him slaine, & in such crimes the will is specially to be respected. But the offence of Christian Princes which do not helpe the afflicted in the cause of religion, is the greater: by howe much the nūber is greater which are slaine, and by howe much the matter is more heynous to kill a brother than to kill an other, to slay a good man than to slay a theefe, to slay an innocent man, then to slay an hereticke, to slay by deceit than to slay by ignorance.

But concerning those which send not their ayde, to the afflicted by tyrants, or set not to their helping hand with those which take vpon them the defence of the commō wealth, let vs also dispute what may be determined. The league betweene them is not so streight as the other, nor the manner of aiding so precisely commaunded: when as the cause of the Church is not handled, which is one among all, and which being one is vniuersally committed to all: but the cause of the common wealth is decided,

which is one in one countrey, and another in an other, which is to be defended by the men & power of hir owne countrey. But (saith Christ) the Iewe is not onely neighbour to the Iewe, but to the Samaritane also, and to euery man: and we ought to loue our neighbours euen as our selues. Therefore it is not onely the dutie of a Iewe to deliuer a Iewe his owne countrey man, but also to deliuer euerie straunger (if he will fulfill his dutie) out of the hande of his enemy. Neither let any man dispute whether it be lawfull to defende an other, when as he iudgeth it lawfull to defend himselfe. Nay, rather it is more lawfull: for he is prouoked to the defence of him selfe, either by anger or by reuenge, or by some other perturbation of his minde, so that in defending of him selfe, he doth many times go farther than he ought to do: but in aiding of his neighbour, it is onely charitie that moueth him, and in this aide and assistance, the most immoderate man that is, can easely obserue a meane. Here in this point wee may learne of the very Ethnicks thē selues, what nature and common societie re-

quireth

quireth of vs. For (as Cicero saith) because the nature of all men is one, nature herselfe doth prescribe thus much vnto vs, that one man should helpe an other whatsoeuer he bee, euen for this onely cause, because he is a man: if not, then take away from vs all societie, all fellowship among men. So that as there be two foundations of iustice, the one that we hurte no man, the other that we doe good to all: so there is also two kindes of iniustice, the one is to offer iniurie, the other not to helpe him that is iniuried. For he which dealeth iniustly with any mã, either being moued thereunto by anger, or prouoked by some other perturbation, he doeth as it were violently laye his cruell handes vpon his brother: and hee also which doth not defende him if he can, is in as great a faulte, as if he should forsake his parents, his friends, or his coũtrey. So that which the one doth, he doth it being moued with anger, which continueth but a little space, but that which the other doeth, he doeth it of an euill minde, which is a perpetuall tyrant within him: and the sudden furie of the Cicero li. 1 Offic. ca. 3

one may easely be excused, but the determinate counsell of the other is no waye to be tolerated. But peraduenture thou wilt say, I doubt least I should by ayding the one, offer iniurie to the other: nay, rather thou goest about to couer thy vniustice vnder the couering of iustice, for if thou loke well into thy selfe, thou shalt finde that it is not iustice but some other trifling cause, which doeth diswade thee from doing thy dutie. For either thou wilt not purchase euill wil, or sustaine the labour, or beare the charges, or els thou art many times so deteined, either with thine owne busines and affaires, or by sloth, by negligence, by sluggishnesse, that many times thou sufferest him to be forsaken, whom thou shouldest haue preserued. And so long as thou doest pretende thine owne busines, because thou wouldest not seeme to iniurie an other, thou fallest into the other kinde of iniustice, for thou doest breake the cõmon societie, because thou doest not spende any of thy study, of thy labour, of thy riches, in defence of it. These things haue the very Heathen Philosophers done, onely by the rule of

policie,

policie, which many Christians sée not, being ruled by the rule of Christianitie. Whereof riseth the lawe among the Romains, that if a mans neighbour séeing him cruelly beating his seruant, do not séeke to appease him, hee is condemned by that lawe. Whereof riseth the lawe among the Ægyptians, that if one man found an other in the hands of théeues, and did not deliuer him when he might, he was condemned to die: if he did deliuer him, and yet brought not the théefe before the Magistrate, he was beaten with whippes, and commanded to fast three dayes. If these things were so in priuate men refusing their ayde, more lawful it is and requisite in godly princes to sende their helpe, not to defende a seruant from his cruel maister, or a child from his angrie father, but a whole kingdome against a tyrant, a whole countrey against the furie of one priuate man, and an oppressed people against him, which is neuertheless a common enemy, and a commō plague. So that if he neglecte to doe it, doeth he not deserue not onely as the other did, the punishment of a théefe, but rather some

Diod. Sic lib. 2. ca. 2.

some tormente inuented for such tyrants. Heruppon speaketh Thucydides, that they are not onely tyrants which bring mē into seruitude, but those much rather are tyrantes, which haue no regarde to represse the cruelty of tyrants: and especially those which would bee called the defence of Grœce and of their countrey, but refuse to ayde their countrey when it is oppressed, these men be tyrants. For as they do violently gette such gouernment, so they are compelled to vse violence in kæping of it: because as Tyberius was wont to say, Lupum auribus tenent, they holde a wolfe by the eares, which they can not holde without violence, neither let goe without daunger. Therefore to extinguish one faulte by an other, they heape vp many together, and they are constrained to doe other men iniurie, least they should seeme to be iniurious to thē selues. But that prince which standeth idlely by, and beholdeth the wickednes of a tyrāt, and the slaughter of the innocent, taking pleasure in it as it were in a schole of fence, is worse then the tyrant him selfe, by howe much he which

Thucy. li. 1.

setteth

setteth the fencers together is worse than the one that slayeth the other, and by howe much his offence is more heynous which killeth a man for his pleasure, than his which killed him in his owne defence, either for feare or, of necessitie. But peraduenture you will say, it is a faulte for a man to meddle with the affaires of others: the olde man Chremes in the Poet shall aunswere, Homo sum: humani nihil à me alienũ puto, I am a man & therefore I thinke whatsoeuer pertaineth to a man, pertaineth to me. If it bee obiected which some saye for the cloaking of their vngodlinesse, that God hath apointed limits and boundes to euerie nation, and that we may not as it were thrust in our sicle into their haruest, neither is my counsell to the contrarie, that vnder pretence of ayde we should inuade the countrey of an other nation, or chalenge their iurisdictiõ vnto vs, or conuey their haruest into our floures: nor as he did, who beeing chosen arbiter in a cause, iudged it vnto him selfe: but rather that we should cut short any prince, inuading the kingdome of Christ, any tyrant

Pompon de regim. leg. 36.

Cice. 2. of

rant afflicting his own people, any king throwing downe the props and staues of his common wealth. And this wee must performe in such sort, hauing respect not to priuate commoditie, but to publike societie, for seeing that iustice doeth wholy concerne others and not our selues, and iniustice our selues and not others, wee shall then deale iustly when we haue a speciall care of the good and prosperitie of others. Finally, if a prince doe violently breake the bonds of pietie and iustice, an other prince may iustly and lawfully exceede his owne limittes, not to inuade the others, but to force him to be content with his owne. If a prince vse tyrannie towards his people, we ought to ayde no lesse, than if his subiectes shoulde raise sedition against him: and we must bee the more readier to do it, because the wickednesse is more daungerous of many then of one. If Porsenna reduce proude Tarquinius to Rome againe: much more iustly may Constantine be sent for by the people and Senate of Rome, to expell Maxentius a tyrant out of the citie. If the prouerbe say, Homo homini lupus,

lupus, that one is as a wolfe to an other in crueltie, why may not one man (as the same prouerbe hath) be Deus, a God to another, for ayde and defence. They did in olde time account of Hercules as of a God, because he did vanquish and pull downe Procrustes and Busyris, and other tyrantes, which were verie plagues of mankinde, and monsters of the whole world. So was the Empire of Rome as long as it continued a free Empire, it was esteemed as a common defence of the whole world, against the mischiefe of tyrants, because the Senate of Rome was a refuge to kings, to people and nations in their calamities. So Constantine being sent for of the Romains against Maxentius the tyrant, the Captaine of his armie beeing God himselfe, whose expedition and preparation the whole Church did commende, when as notwithstanding Maxentius had the same authoritie in the West, which Constantine had in the East. Likewise Charles ỹ great made warre against the Longobardians, being stirred vp thereũto by the princes of Italie, when as notwithstanding the kingdom

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of

of Longobardia was already establish-
ed, and Charles could chalenge no right
or title which he had in them. Likewise
also when Charles the balde (so called)
king of Fraunce, had tyrannously put
to death Lambert and Iamætius, go-
uernours of the countie, which lieth be-
tweene the riuers of Sequana and Li-
geris, and that the nobles of Fraunce
did flie to Lewes king of the Germains,
Charles his brother, to craue ayde a-
gainst Charles and his wicked mother
Iudith: Lodouicke heard them most
willingly in an honorable assemblie of
the princes of Germanie, by whose cō-
mon consent it was decreed, that for the
restoring of those which were banished
by Caluus, there should be open warre
proclaimed against him. To conclude,
as there haue bene tyrants some in all
places, so there are examples in all hi-
storiographers of princes which haue
both resisted the tyrants, and defended
the people. The which examples prin-
ces in these dayes ought to imitate (that
they be not coūted tyrants themselues)
against those which deale tyrannously
with their people, with their bodies,

with

with their soules, with ꝯ cõmon wealth, & with the church of Christ. To cõclude all in one worde: pietie commaundeth vs to defende the lawe of God and the Church: iustice commaundeth vs to restraine tyrants, and those which ouerthrowe the common wealth: charitie commandeth vs to helpe the oppressed & such as stande in nede: therefore they which doe it not: take away pietie, extinguish iustice, and make no account of charitie.

FINIS.

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